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# WOMAN'S WORK

FOR

# WOMAN.

## A Union Magazine.

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WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

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VOLUME IX.

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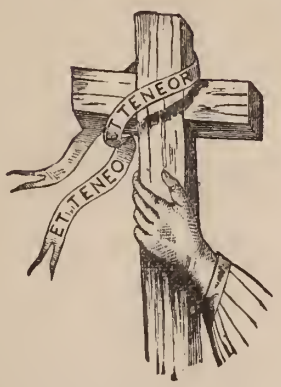
Woman's Work for Woman.

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# Abroad.

## *THE CHINESE IN AMERICA.*

The Chinese civilization, which is being introduced into this country, is the oldest in the world. Other nations, with far less exclusiveness, have had an existence but to pass away. China, with its patriarchal despotism, has not only held a place among the nations, but has also framed and executed a code of laws for the successful government of *four hundred millions* of subjects. Each successive generation of this living mass has been a stereotyped copy of the one preceding it. No changes of fashion for hundreds of years have modified the cue, or changed the cut of any garment. Schools have not been remodelled, nor school books revised. The writings of Confucius and Mencius are as good for the children of the present generation as they were for the youth of past centuries.

This obstinate conservatism in literature and religion has given rise to the exclusive policy which has so distinguished the Chinese nation. Friendly relations with other countries have been established at the cannon's mouth. They have discouraged emi-

gration from within, and opposed immigration from without. One writer says that China is the Gibraltar—the Sebastopol of heathenism on the globe. Another says it is a boundless, a motionless ocean. And this is the ocean whose surf is beating upon the shores of the Pacific slope. Though no great changes are seen, yet there is a stirring of the waters. Our generation has seen foreigners entering China, and the Chinese going abroad. The islands of the sea and our own country receive thousands each year from the millions of China.

HOW MANY COME TO CALIFORNIA.

Since 1852 the number of Chinese who have arrived at the port of San Francisco is given by the Custom House at 230,430. From the same source we learn that there are in this country 98,939. These are scattered through California, Nevada, Oregon, and the Territories, and several thousands are living in the Eastern States. Nearly ninety-nine thousand in a population of forty millions! In California probably sixty thousand with eight hundred thousand people. One four-hundredth part of the population of the United States, and one-twelfth of the population of California, according to these statistics, must be Chinese.

And yet with such balance of civilized power on this side the continent, we hear that a duel of civilizations is to be fought between Americans and Chinese, and politicians say the battle-ground is California. If this, indeed, be so, how sanguine may we be of victory! Contact with the enlightened culture of such a race as ours, must result in change of theirs, and not ours. Christianity has always stood the test of contact with ignorant superstition, and why should any Christian faith doubt the result of this contest? Shall California, where the question is mainly one of local "labor and suffrage" interest, furnish a battle-ground for the *defeat* of Christian civilization? Shall our ports be closed to our Asiatic brethren, because our social and civil bulwarks are not strong enough to protect us against the effete superstitions of the Orient? No; rather let the higher and purer principles of a free and enlightened government purify and elevate their mouldy and decaying worship and customs.

## HOW IT MAY BE DONE.

Our virtue and good order should be such as to influence by example. It is not enough to *say* to the Chinese in this country that we have a good government, humane laws, and impartial administration of justice. Nor can we expect them to renounce their belief in idolatry, so soon as we inform them that we have an open Bible, free schools, and wide-open sanctuary doors for them. Nor, yet, will the knowledge of a free press give them a true idea of its value. As a race they are practical, consequently they see the advantages of these things, as applied to them, in their true light. They have grown wise enough, after a quarter century's experience of American privileges, to understand that what may be true in principle is scarcely true in practice. The conclusion is forced upon them that our land invites all nations to share its freedom, and welcomes all *but Chinese*. The excuse that "too many are coming" is not satisfactory when they hear of so much unoccupied land and so many latent industries needing development, and know, also, that Europe sends more of her people to this country in one year than China has sent in the thirty years since gold was discovered in California. Their frequent arrests on trifling pretexts of justice have let them into the secret of our impartial administration of humane laws. On one occasion when they feared a raid upon their homes and places of business, they appealed to the mayor of San Francisco for protection. At that time the mayor and governor of California were presiding over an anti-Chinese meeting. With twenty thousand citizens at the meeting, and such high officials for presiding officers, they could hope but little from the law, in case of raid or riot.

## WILL THE CHURCH AND OPEN BIBLE HELP THEM?

It is a sad fact that many churches are not in sympathy with their Chinese neighbors. Some prefer to build churches and send Bibles to China, rather than to gather the Chinese into the churches here for Bible study. Our Board has three Sunday-schools, held in the mission buildings. Exclusive of these not a dozen Presbyterian churches in California have opened their doors for Chinese

schools. One pastor, in a sister church, who is now the mayor-elect, and whose shibboleth is "the Chinese must go," has dismissed the Chinese members of his church to a native church in Canton! And yet there are in all our churches, of all denominations, faithful and devoted Christians who labor and pray earnestly for the conversion of the Chinese. How rich will be their reward! But were all the churches in full sympathy with the missions, how much more easy the evangelization of the heathen would be! Since this is not the case, much might be done for their elevation through the free education of our public schools. This they are denied. *Free* school is a misnomer as applied to Chinese. Every other nation has part in our free schools but Chinese. Though they pay large taxes for their support, the race prejudice is so strong that they are excluded from their privileges, while no provision is allowed for the maintenance of separate schools for them. According to the census of 1878–9, there are, in San Francisco alone, 2,221 children under seventeen years of age, none of whom are permitted to attend the free schools. The various mission schools have gathered more than a thousand Chinese into their evening and Sunday-schools. Three day schools for small children, one under our Board, one under the Methodists, and one a Union effort, are in successful operation. But through all these sources not more than one-half of those of proper school age are receiving an education. The mission school proscribes no one because of age; the pupil of forty years of age is often found side by side with the boy of ten.

Chinese education comes through the missionaries. It would afford great pleasure to review the work done for Chinese in California by sister denominations, but it would extend this article beyond its intended limits to do so. Our own missions to the Chinese date back to the year 1852. Many elements conspired to render early mission work very difficult. We often feel that the present influences against mission work, though different, are not less trying to faith and patience. But He who has declared that all nations are of one blood, preserves by His gracious providence now as then. He does not suffer His work to be confounded. In the midst of enmity and party prejudice His servants are permitted to see the

work prosper in their hands. For a quarter of a century one native Chinese church stood on Stockton Street, the beacon-light of our mission. Now two prosperous churches, for Chinese alone, are connected with the San Francisco Presbytery, and in San José and Sacramento a number of members have found welcome in the American fold. But four changes have occurred in the missions. Late in the year Dr. Kerr returned to his old field of labor in Canton, where, later, he was joined by Mrs. Kerr. Dr. and Mrs. Loomis resumed the care of the work in San Francisco, with improved health for the service. Mr. and Mrs. Condit have remained in charge of the Oakland Mission.

Some needed repairs have been made in San Francisco, which have given the chapel exclusively for church service, and removed the school to other rooms in the building. A number of new members have been admitted to the church there, and several to Mr. Egbert's church in San José. Four of these converts were women, who were at the time of baptism, or previously, inmates of our Woman's Home. 'A Ta, who was baptized in San José, is the wife of a Christian man, and assists Mrs. Carey in her work among the women. The evening schools in San Francisco and San José are large and encouraging; the services on Sabbath well attended; colporteuring is done by the missionaries and their assistants as formerly, and fruits are appearing from these labors.

The Oakland and Sacramento fields, under the care of Mr. Condit, have advanced steadily through the year. The native church at Oakland has grown from twenty-nine, as reported a year ago, to forty-six members. The evening school has a regular attendance of sixty-five; that of Sacramento, forty-five. The Misses Alger in the Oakland school have given most devoted service, and have also interested others in giving volunteer aid. Mrs. Johns and her daughters have been alike faithful in Sacramento. The Sabbath afternoon services in the jute factory in East Oakland, where there are nearly one thousand operatives, have grown in interest. The assistance of Mr. and Mrs. Hyde in this service, and also in the Sabbath-school, cannot be too highly appreciated by the friends of missions. Rarely do missionaries find such faithful co-laborers in their work.

The Sabbath-school in Dr. Eells' church, which is such a valuable auxiliary to the mission church, numbers over one hundred, more than half of whom are interested Bible-students. This church is in reality an *open sanctuary* for the Chinese. The services held in the mission chapel, twice each Sabbath and twice during the week, are well attended, and the church-members are active in their efforts for the good of their countrymen.

Mr. Rice's church in Sacramento has thirty Chinese members, three of whom are women. On a recent Sabbath evening, a Christian Chinese and his wife presented their children for baptism, the mother having been admitted to the church at a previous communion. One young girl, a member of the church, is bright and helpful. She assists in the evening school, and also instructs her mother at home. There are, probably, two hundred women in Sacramento.

## THE FAMILY, THE HOME, AND THE OCCIDENTAL SCHOOL.

Heathen families might be described with all their details of sin and suffering. But the sixth annual report of the Occidental Branch of the Woman's Foreign Missionary Society has suggested the outline of work in its house-to-house visitations. No more than that seems to be needed to convince every woman's heart of the loud call upon her sympathy and prayers in this department. The objects of the Chinese Woman's Home, to which so many have contributed through this Society, have been summed up in these words: "To teach the women and children not only to read and write, but to keep house neatly, to cook, and to be good wives and Christian mothers." More than seventy women have thus been taught since the Home was opened, and a number of Christian families have been established among those who have gone out from the Home. A Tsun, the protegée of the Geneva, N. Y., Society, has learned English so thoroughly as to fit her for an interpreter. She renders valuable assistance in this way. Chun Ta, on the Minneapolis scholarship, through Mrs. Van Cleve, and Chin Miu (the blind girl), supported by San Rafael Auxiliary, are both bright and happy little girls. They learn Scripture rapidly, and sing our hymns, in both

languages, very sweetly. Ti Hee, supported by the Murrysville, Pa., Auxiliary, is not yet a Christian. She has a strong character, learns readily, and needs but the grace of God in her heart to make her a useful woman. Four of the girls in the Home have been adopted by auxiliaries, and four others, who are to remain for a long period, are yet to be adopted. The Persian inmate, Hoorma of Salmas, is very useful, assisting Miss Culbertson in various ways, and under the judicious training of our faithful missionary is developing into a helpful assistant.

The Occidental School has outgrown its contracted quarters; eighteen pupils were all that provision was made for at first, and many thought the room only sufficiently large for twelve. The *regular* attendance is twenty-two, with a roll-call of twenty-five. Forty pupils have received instruction since the school was opened, some of whom have returned to China, others have removed with their parents to the Sandwich Islands. The original eight pupils remain, and have recently advanced from the first to the second Reader. Their weekly Scripture reviews show that they not only learn the text, but comprehend its meaning also. Three small-footed pupils are from the house of a prominent physician, *who also owns a heathen temple.* Another bright little six-year-old boy is the son of an employé of the Bank of California, and a former pupil of Dr. S. R. Brown. The little fellow is a believer in prayer. He prays to "keep off the dark"; he says he used to be afraid to be left alone at night, now "he prays to Jesus and goes to sleep." Much might be said of their faithful instructor, Miss Baskin, in her efforts to reach the parents through her little pupils, and of her young Chinese assistant, Tee Kai, of the patronage and liberal donations from the Chinese Consulate. Mention, too, might be made of Mrs. Tam Ching and Chun Ho, who assist in the woman's work, and also of the dozen young men who have been trained in these missions for native helpers, and who are doing efficient service in China, the Sandwich Islands and in California. Enough has been said to show the condition, needs, and encouragements to labor and pray for the Chinese in California.

## *MISSIONS IN INDIA.*

### VIII.—SERPENT OR DEVIL WORSHIP.

THE claim of Satan that all the kingdoms of the world had been delivered unto him was a lie, but the fact that he has usurped the dominion of the world has received confirmation from the religious history of the nations. Nor has he simply received the homage of a king. In many cases he has secured the worship of a god. This seems to be true of the religion of the aboriginal tribes, inhabiting the mountain and hill country of India. The serpent, as a god of evil, is worshipped by thousands; even by those who have been converted to the Brahminical faith of the Hindoos. Their temples are usually small masonry structures, ten or fifteen feet high, containing the picture or the image of the serpent, called *nág* or *nága*. There is often, in addition to the idol, a living representative of the god, usually a cobra.

When we consider the terrible destruction of human life caused by serpents, the mortality being not less than eighteen thousand annually, it is not wonderful that a superstitious people should have been led to worship *nága*. The motive to this worship is entirely that of fear. There is no love in *nága*, and he can produce no such sentiment in his votaries. He is to be appeased by sacrifices and offerings.

The hold which this form of superstition has upon the hill tribes may be illustated by an incident in the experience of one of our missionaries, which occurred a few years ago. Travelling through the hills, and taking with him a pet lamb, he stopped over Sunday near to a temple of *nága* just outside a village. As he was reading his Bible beneath the shade of a tree, his attention was attracted by the lamb, which was looking with every sign of the most intense fear toward the temple. Glancing in that direction, the missionary saw a large cobra protruding its head some six inches from a crack in the wall. Seizing his rifle he shot the serpent, and thus destroyed a reptile whose bite is certainly beyond all medical skill thus far attained.

This little incident would have created no further excitement in a Christian community than the inquiry as to who had fired a gun on the Lord's day. But not so in the village above referred to. As soon as the news got abroad that *nága* was killed the whole village became excited to almost a state of frenzy. Some were angry and ready to wreak out vengeance on the missionary. Others were weeping and wringing their hands, saying "Our god is dead! Our god is dead!" and declaring that their village would now be ruined, that the impending famine would certainly come, that their cattle would die, their sons be destroyed, and a thousand

other calamities overtake them. The missionary expostulated with and ridiculed the people by turn for fully two hours, when finally he succeeded in allaying present fear by telling them that he was the guilty party and that he would gladly assume all responsibility in this matter. At the same time he assured them that his God and Saviour would grant them rain and bountiful crops.

The people returned to their homes full of misgivings, but hoping for the best. That very night a most refreshing shower of rain fell, and the fear of famine vanished at once. In the morning the missionary called all the people together and said, "I killed your god yesterday, and my God has come and given you rain, as I assured you He would. You should therefore cease to worship *nága* and begin to worship the true God." Ever since the missionary has been received with great kindness and respect by all the people in that region.

In addition to *nága* a multitude of evil spirits are worshipped. Every dark cavern, every thick grove, is populated by demons, full of malignity and ever demanding sacrifice to appease their fierce cruelty. Formerly human sacrifices were offered, but these are now prohibited by the English Government. The missions established among the votaries of devil worship have been wonderfully successful. The gospel of Christ seems to commend itself to these people more readily than it does to the more refined and civilized worshippers of Vishnu and Siva. It is confidently believed that the aboriginal tribes of India will be Christianized during the present generation, and the fear of *nága* will be cast out by the power of the love of Christ. PADRI SAHIB.

## *NEWS FROM THE FIELD.*

MRS. WRIGHT, SENECA MISSION, N. Y.

I HAVE had some encouragement in my Sabbath-school work. Last year I invited the mothers only to meet and work for their children. They made up garments suitable for them to wear during the cold winter weather to the day school and the Sabbath-school. More than two hundred garments were made for children under twelve years of age. . . . The church shows very little spiritual life, and the unconverted seem more and more careless and indifferent. Physically, the people are improving; here and there are isolated cases where I think the Spirit of God is manifest in His work on the hearts of individuals, and I feel encouraged when I meet with such cases, believing that we are not utterly forsaken. Several mission bands responded to the notice you published last winter respecting the need of help for the poor on this reservation. I received several parcels of second-hand clothing for distribution among the sick and

old, and little destitute children, and I wish the donors could know how much such help was appreciated. Every article was gratefully received, and many were made more comfortable by these gifts. I will mention one instance, that of a very aged woman who has been for many years a member of the church. She has become extremely poor. Tears roll down her cheeks, and her poor, frail body trembles with emotion as she takes the flour or clothing given her, and she prays God to reward her benefactors. When I tell her of the "many mansions" which Jesus has gone to prepare for her, and that sweet rest which awaits her in the home to which she is going, her sunken eyes kindle with a light and a smile which is comforting to see. She comes often to see me, and I feel thankful to be the almoner of the bounty provided for her relief. I often look at her and think that if others could recognize in her, as I do, a "King's daughter," how they would love to send her warm clothing, good shoes, comfortable bedding, and nourishing food, of all of which she is literally destitute.

### Miss Mary R. Happer, Canton, China.

I found home and the work very much as I left them, only that there are more workers, and more who seem to be interested. I took one school which belonged to Mrs. Leaman, and the one which Lillie had in the village. I enjoy my work very much, and shall be very glad when I can do more. One of the schools is quite near the place where I had a school before I went home, and many of the people remember me. One of my old scholars came in to see me one day. She is married, and said that she remembered the doctrine, and would come to see me some time again, as she lives in the country. I have thirty quite large girls there; we could have more, but the house is too small, and we cannot find a larger one. The village school is a very interesting one, for the country people are free and easy, and they seem anxious to learn. I have very interesting talks with them. The meetings are more informal there than in the city. They ask me questions and tell each other what they understand. There are several who have united with the church from there, and an old lady hopes to apply for admission this week. . . . I must tell you something about the boat people. I find that I remember most of them, as the same boats still anchor here. A school was started for them, but it did not succeed. They say the only way to reach them is to go around in a boat and visit them. They are very friendly, and call to me whenever I go to the window. I have asked them into church, but they will not come. Some women and children have come on the last two Sabbaths, and if they come again I shall try to form them into a class, and see if I can interest them. I did get them to come for several days when I was here

before. Nearly every child had a smaller one on her back, and often had to get up and walk to keep it quiet; then their mothers would call them. I do not give up, for I am hoping that some way will be opened. I trust the good time is coming for them, and that soon I may have the pleasure of writing to you about it.

### Mrs. J. C. Ballagh, Yokohama, Japan.

Mrs. Hepburn's Sabbath-school is flourishing, also Mrs. Winn's. Mrs. W. has a weekly prayer-meeting with the women, and is about starting a day school also, if she can get one of our pupils to teach it. The harvest is sure to come, though it is greatly hindered by the priests, whose jealousy was aroused by the large numbers flocking to her school. Mrs. H.'s school is a fine-looking one now, though so dirty and squalid at first. A sweet-faced old lady has become a believer as the first fruits of her work there. Our boys have had two large meetings every Sunday for months, one in the extreme east and the other in the western part of the city. They found the places, paid the rent, and collected the audiences entirely themselves. From sixty to a hundred were in attendance for some weeks before the close of school. I went to these places on Wednesdays and Thursdays. The last day there, I went as far as I could with a *jinriksha*, and while waiting for the women and girls, my helper went into a house and showed them pictures in the "Life of Christ," and after talking and singing to them, left them with hungry eyes that asked for more, which O Yoshi San promised to give them on the following Sunday.

Having arrived at the temple where the service was to be, and seated ourselves in front of a large shrine containing several different idols, we worshipped and sang praises to the true God. How often I have wished that these temples might be converted into places of worship to our glorious Redeemer! We have had prayer-meetings before in temples, but never before this one had we a crowd of listeners to the "old, old story." They were coming and going all the time, yet not a few remained through the whole service, attentive listeners. On our return we saw many groups where we could stop and teach if time and strength were sufficient. At one place, in a few minutes, we had twenty earnest hearers. But until the Holy Spirit enlightens their minds, there is either a blank or a puzzled expression on their faces. Oh, we want a mighty outpouring of God's Spirit all over Japan. Mrs. Winn, while taking a trip in the country during May and June, was struck with the fact that among the intelligent class there are few who have not heard of the "new doctrine," or "Jesus religion." Most were glad to know more of its teachings.

### Mrs. Hutchison, Mexico City, Mexico.

I desire to tell of a glorious time we had a week ago. There came on with Mr. H. an English Catholic priest, chaplain to Cardinal Manning, who brought with him a large number of New Testaments (with notes and everything to uphold their doctrines of course) to sell in Mexico. What a step for the Catholic church to take, to circulate the Scriptures! They must be hard pressed to do this. Yet here he was, and he has worked very hard; nearly 2,500 copies, we know of, have been sold.

He had been in Chili before, and there most of his Testaments were bought by Protestants. He had the approbation of the archbishop, and he preached three discourses, in one of the principal churches here, on "the Bible never had been withheld from the people; it was very useful to the world, although they draw their articles of faith more from the councils, popes," &c.; all the various points touched, I do not know. This gave the Evangelical Alliance the idea of having some special services to show the Protestant side of the question; accordingly, last Monday evening we had the first meeting in our church. We had extensively invited the Catholic public by handbills, and we were a little fearful there might be some unusual commotion or noise in the church. Long before the time, the house was crowded; we knew that many were there who had never been in a Protestant service before. Mr. Morales spoke first on the divine command to read and search the Scriptures. The points discussed on this evening were: "The right all men had to read the Bible, and what the Church of Rome had done to prohibit the reading." Then came an ex-priest (independent) who had the point last mentioned. We feared he would be severe, but the prayers of the brethren prevailed, and he was very moderate. Then followed another one of our preachers, on the writings of the early fathers and their earnest counsels to read the Scriptures. Not a sound had been heard in the thronged house, and after the meeting our pastors could hardly credit that 1,091 had been gathered there, mostly Catholic, and all had listened with interest.

What a difference in ten years!—then it was at the risk of their lives that they even preached to a few, and if they went to ask civil aid in conducting any service they were sent away with insults. This time Mr. Morales asked for an extra guard to be stationed in the church, and they said not only one, but three should be there. You can imagine with what thankful hearts we retired that evening. To-night we have the second of the series in the Methodist church. We pray that it may have the same tone, and be attended with the same happy results. May not we say that these meetings mark a new era in the progress of the Protestant work here?

And from our congregations outside, also, we receive happy news.

# At Home.

## *THE BRIGHT SIDE.*

Never has the progress of that kingdom, which is not of this world, been more strikingly set forth than in that short parable of the leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Remember, it was a *woman's* hand which hid the leaven. May we not regard this as a propheey of elevated, sanetified, and efficient womanhood? The most potent influences for good to-day are in the hands of wives, mothers, daughters, and sisters. Let us, then, thank God for our womanhood.

Influences, as unseen as the leaven, are silently at work, gradually, but surely, permeating the masses of the world. Every age has had its own train of patient workers, who saw not the results of their labor, and whose staggering faith mourned that they had toiled in vain. We, in the afternoon of the nineteenth eentury, begin to appreeiate the value of all they have achieved, and take up, with reverent hands, the work they left, rejoieing, if we shall be eounted worthy, to help it on towards completion.

Many sueh bands of Christian workers are now meeting from time to time, reviewing the past year, and seeking motives for greater diligenee, as they take up the work of the next. Perhaps we are all too mueh inclined to look at the various discouragements of the work as they come before us. Possibly, in some plaees, numbers, who were once with us, have ceased their attendanee upon our meetings, and reeeipts have fallen off. We mourn over that great debt of the Board, the incubus which weighs down so many hearts, until we feel, perhaps, that the little we ean do is almost of no avail.

Let us look for a moment upon the brighter side, remembering that the gifts of our little eircles are but as drops in the great stream of benevolenee, which is flowing for the aeeomplishment of this noble work. In a dense forest among the White Mountains,

reached only after long wanderings and excessive toil, we find a tiny stream, which might easily pass through a lady's bracelet. A little farther on this rill becomes a mountain brook, by its union with others, and soon, if we follow it, we find it of sufficient force to propel machinery. But the end is not yet; another river forms a junction, and still another, giving additional consequence to what has become the important river of the State. It flows into another State, meets and embraces other tributaries, then passes into the ocean, after having contributed to the pleasure and ministered to the necessities of multitudes of people. May we not take encouragement from this little rill?

For the last few years financial pressure has held our business men with an iron grasp. They have seen, too often, as they reviewed the business of each year, that the balance was on the wrong side of the ledger, and unless we wives and daughters were so fortunate as to have an income of our own, we too must share in the necessary retrenchment. But while we have been obliged to do this, have we not also retrenched the expenses of our own houses, our tables, our wardrobes, and our pleasures? We have not been willing that our only retrenchment be in our offerings to Christ. Still, as of old, He sits over against the treasury, watching, with tender, loving interest, our gifts as they are dropped in, now the gold and silver, and now the widow's mite. Once, beside the sea of Galilee, the five loaves multiplied in the Saviour's hands until they became food for a mighty multitude. Who shall say how many fold the same power now increases the value of *our* gifts, so small in themselves? As we cast our eyes over the vast field where our missionaries are toiling, may we not truly exclaim, "The morning cometh, yea, is already here"?

Every intelligent reader of our missionary papers can but see new motives for activity; and for those who have so patiently toiled during the dark night of discouragement, heart-cheering results are their reward. Is it right, then, to grow weary and discouraged? The work is the Lord's, who has all hearts in His hand; the gold and the silver are His; and if we have not the overflowing purse, may we not claim, what is *far* better, an interest at the Throne of

Grace? Let us, then, bring this, perhaps our *only* weapon, earnest prayer, and consecrating ourselves anew to this holy cause, go on in our labors. Let us do what we can to remove the ignorance of many professing Christians upon this subject, and omit no effort in our power to bring about the time when "all shall know the Lord, from the least unto the greatest." Precious promise, does each act of our lives bear witness that we believe and rejoice in it?

H.

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## *FAITHFUL TO THE END.*

THERE is a newly-made grave in far-off India, and upon the stone which stands at its head are the above words. The friends who placed them there, and all who knew her, felt that they truly expressed the character of the sleeper beneath. Miss MARY NEVINS WILSON was a missionary of the Presbyterian Board and of the Woman's Foreign Missionary Society under that Board. More than once have letters, or portions of them, from her pen appeared in the pages of *Woman's Work*. In her humility and self-distrust she did not like to see what she had written of her work thus spread before the public eye, and only when she realized that she might thus aid the cause she loved, did she yield her objections. But she never wrote very freely about her work, for the reason, mainly, that she regarded it always as something more to be *done* than written or talked about. In the doing of it she was eminently successful, beloved, and untiring; and it occupied her time, her thoughts, her strength, so fully, that she had little of either to bestow on the detailed reports which might have made others realize more what she was doing.

*Faithfulness* was preëminently Miss Wilson's characteristic in this labor for Christ among the zenanas of Allahabad. She should have left that trying climate and exhausting toil a year ago; and she recognized this fact. In a letter written last spring, she says: "I know that we (Miss Seward and herself) are running unusual risk in staying so long without having a rest and the benefit of the invigorating home-climate; but we neither of us feel that we can forsake all of our dear women and let our work die out here." We see now that it would have been wiser if she had asked the leave to return home, which would have been given her for the asking, and thus, perhaps, have had years of life yet to spend among the "dear women" of the zenanas.

But she did not do this, and her place is vacant. Only her record remains in the love of all those to whom she ministered so faithfully, in the sense of irreparable loss among her fellow-laborers

—especially in the heart of the one to whom she was bound so closely by long companionship and sympathy, Miss S. C. Seward, M.D.,—in the "works" which will "follow her" for years to come, and in the account which the Master above keeps of loving, devoted service for Him. It will be many years, if the time ever comes, before the "kind lady," as the natives often called her, is forgotten by those among whom she worked so patiently and faithfully.

Her intimate companion above alluded to, who has a large practice among natives of high as well as low caste, says, "I have all along thought more of Miss Wilson's work than mine, because it was, I believe, the most important; and now, when I stand beside her grave, it is hard to feel that with her it must all end. The women constantly ask when another will come."

When will another go? we also ask, realizing the loss and need. *Shall* it all end, so far as the carrying on of that branch of work at Allahabad is concerned, with the going to her Home above of that one worker?

We long to send two there, one to fit herself by study of the language as speedily as possible to take the vacant place, the other with a medical education, to aid Miss Seward, and enable her to seek the rest and recreation which her health imperatively requires. M.

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Let those who are praying for the missionaries and their work, take courage from these words of one on the field: "I feel sure of one thing, that the prayers of God's people have been like a wall of fire around me. I know the Lord has comforted me and strengthened me in many a dark hour, in answer to prayers which are recorded in heaven, offered by those who love His cause and His workers. Sometimes I have not been able to pray for myself, I have been so discouraged, and yet help has come to me, and I know that in some ladies' society, some presbyterial prayer-meeting, at some Sabbath hour of prayer, some one has been praying for me. Perhaps it has been some one's first prayer, offered in fear and trembling, that has been so blessed of God. Sometimes, when I think of what prayer can do, I wonder that we are not always in spirit on our knees. Every blessing of God seems at our command for the asking; why do we ever stop asking? When I think of this land and what God seems to be ready, waiting, to do for it, I feel as though I would like to be a herald, and go everywhere blowing a trumpet, and calling upon Christians to pray, and to *pray*, and to PRAY, that the Lord would hasten His coming. He is waiting to be asked, to be importuned, to come and conquer this people for Himself. We care not simply to add numbers to

our churches, but we want truth to triumph, we want souls to be saved; not *just* saved, but souls aroused to the full to the dignity and beauty of the Christ-life, and that a church may be built up here which shall magnify the name of our Lord."

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## *BROIDERY-WORK.*

By Margaret J. Preston.

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master, who had rare
And curious skill, and gifts beyond compare—
Greater than old Misraim's greatest were—

Had bidden that they approach at his command,
As on a goat-skin spread upon the sand
He sate, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spake and said:—"Daughters of Israel,
I bring a word: I pray ye hearken well.

"God's tabernacle, by His pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid!"

A murmur ran the crouched assembly through,
As each her veil around her closer drew—
"We are but women!—what can women do!"

And Bezaleel made answer: "Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can!

"The gold and broidered work about the hem
Of the priests' robes—pomegranate, knop and stem—
Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathen be
And bossed with cherubim—in colors three,
Blue, purple, scarlet—who can twine but ye?

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem: the Lord hath need of all!"

. . . . . .

O Christian women! For the temples set
Throughout earth's desert lands—do you forget
The sanctuary curtains need your broidery yet?

—*S. S. Times.*

## *MARCHING ORDERS.—IX.*

By Frances Ridley Havergal.

"The Captain of their salvation."—Heb. ii. 10.

Who gives the marching orders? Ah! that is the secret of their force, that is the secret of the thrill with which they have reached the hearts of men and women who have hazarded their lives to carry them out, faithful unto death, in their noble, literal obedience. For it was the voice of the Captain of their salvation that they recognized and followed, as the "Go ye therefore" fell upon their opened ears.

Of *their* salvation only? Is He not also the Captain of *our* salvation? Has not the Father given Him to be a Leader and Commander, and exalted Him to be a Prince and a Saviour for *us?* And shall his marching orders be disregarded, whatever they are, by one whose salvation He brought with His own arm, whose life He bought with His own blood?

For think how His divine Captaincy was won! No lightly or easily assumed leadership was that. A solemn and mysterious qualification of unknown sorrows and agonies was necessary. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Through wounding for our transgressions, through bruising for our iniquities, through chastisement and stripes, "through death," yes, "the *suffering* of death," did our Lord Jesus Christ pass to be made our perfect Captain, so that no soldier of His should ever have to endure any hardness or any fight of afflictions without that real, personal sympathy from his Master which can only be the outflow of real, personal experience of the same. Oh, think of "the things that He suffered," over and above the great atoning suffering on the cross, just that He might personally know our little sorrows, and personally enter into our insignificant sufferings, and succor us in them with His own mighty help! "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Think of all that detail of suffering through His lonely life and lonelier death being just the detail of *love*,—love freshly marvellous in this aspect.

And now that the suffering is over, and the Captaincy is won, and we are enrolled to be His faithful soldiers and servants unto our lives' end, is it to be merely a nominal thing on our side? It was no nominal thing on His side. The sufferings of the Lord Jesus were not nominal, and His exaltation to be a Prince as well as a Saviour is not nominal; then shall we dare to treat His orders as merely nominal, and as something to be comfortably explained away, according to circumstances? Oh, if our loyalty were as literal as His

love, if our obedience were as literal as His sufferings, would there, could there be such want of volunteers to go where He has plainly set up His standard, and such want of free-handed pouring into His treasury, and such want of brave speaking out of heart-abundance, and such want of fervent, faithful, persevering echoes of the great prayer, "Father, glorify Thy Son!"

But if, by His grace, we are seeking honestly to obey His marching orders, we shall find that the very effort of obedience will quicken our faith and love; the more we listen the more real and familiar will the voice of our Captain become, and the closer we follow the clearer will be our realization of His Leadership. And then we shall take up the exultant words: "Behold God Himself is with us, for our Captain!" and know the full blessedness of being ranged under the victorious banner of Immanuel.

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## *SORROWFUL, YET REJOICING.*

Joy and sorrow were very close together in the hearts of a little company, and their many friends, in Philadelphia, on October 1, 1879, when, during the afternoon and evening, they gathered for parting words in anticipation of separation on the following day. The Assembly Room at 1334 Chestnut Street was the place where farewell words were spoken, and whence loving prayers ascended in the afternoon of that day. There we women met to take by the hand our sisters who were going to depart the next day for India, in obedience to the call of God. We pledged to them anew—did we not, all you who were present?—our sympathy, our support, our never-failing prayers. We asked the Lord to bless, and keep, and prosper them, and we thanked Him from our hearts, that He gave us the honor of even the smallest share in the work which they in India and we at home are seeking to do.

And while their voices faltered and their eyes were dim, as they spoke of their departure from home and country, and as they thought of the partings so close at hand, yet they all testified by word, and look, and bearing, of their gladness in the calling which was theirs, of their trust in the sure promises of God, and of their comfort in the knowledge of the prayers of His people at home.

Joy conquered sorrow, both at this little meeting of sisters in the afternoon, and at the more public meeting in the evening—although at both there were heavy hearts and moist eyes. But "the love of Christ constraining" them, these dear ones were glad to go; and those who remained, to miss them in the home, and the church, and the daily life, were, by the same love, made willing to give them up. Nothing but this love could have imparted such strength, or given such joy in sacrifice.

Let us tell you just who these dear sisters are, whom you and we must hold up by our believing prayers. Those returning to their field of labor are Mrs. F. J. Newton and Mrs. E. M. Wherry. Those going out, for the first time, are Mrs. J. C. R. Ewing, Mrs. George Seeley, Miss E. J. Seeley, Miss S. M. Wherry, Miss Fanny Perley, Miss Irene Griffith, and Miss S. Hutchinson. All except the last named go under the care of the Woman's Foreign Missionary Society—that one is under the New York Society.

A farewell meeting was held in Olivet Church, Philadelphia, on Monday afternoon, September 29, for Miss Griffith, who went from that church, and other meetings were held in the various churches to which the other ladies belonged.

May we not ask every Auxiliary to whom this message comes in any way, at their next meeting to remember this little band of Christian women, commending them to God, and to the word of His grace, on their way over sea and land, and in their distant home in heathen India?

It is the first time in our history as a Society, that so many representatives have gone from us at once, and while we gratefully realize the honor and the privilege thus made ours, let us be thereby aroused to new earnestness and faithfulness in this blessed work for our Lord and Master.

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## *BIBLE LESSON.*

By Mrs. J. Newton, Lahore, India.

The necessary qualifications of those who are "helpers with God" in this warfare against sin and Satan (1 Chron. xii.; Judges v. 23; 1 Sam. xxv. 28).

1. They must be in "fellowship with the Father" (1 John i. 3, 7; John xvii. 21; 1 Cor. vi. 17). Their heart must be "knit unto His heart" (2 Cor. v. 14).

2. They must be "of one mind" with Him, "filled with the knowledge of His will" (1 Sam. xiii. 14; Col. i. 9).

3. Their hearts must be in fellowship with other helpers (John xvii. 21; Phil. i. 27).

4. They must be of a "perfect," not of a "double heart" (James i. 8; Ps. ci. 6).

5. They must be *ready* for the work to which the Lord may send them (Isa. vi.).

6. They must be "mighty men of valor for the war," "that can use both the right hand and the left" (1 John iv. 18; Eph. vi. 10; 1 Cor. xvi. 13).

7. They must be "expert in war" (2 Cor. x. 3–5; 1 Thess. v. 8; 1 Peter v. 8, 9).

8. Men of war that "can keep rank" (Phil. i. 27). Men that "can handle shield and buckler" (Eph. vi. 16).

9. "Men that have understanding of the times to know what Israel ought to do" (1 Thess. v. 1–8; Dan. i. 17, 20; Eph. v. 15–17; vi. 10–18).

## *GENESEE PRESBYTERIAL SOCIETY.*

A NUMBER of ladies from the churches of the Presbytery of Genesee met at Warsaw, N. Y., on September 18th, and organized the Woman's Foreign Missionary Society of the Presbytery of Genesee. Miss Loring was present and addressed the ladies. Previous to this time there were flourishing societies in several of the churches, which will, doubtless, be strengthened and encouraged by this new bond.

## *IS IT RIGHT? IS IT KIND?*

A MISSIONARY in a distant land writes thus recently:—

"I wrote thanking Mrs. —— for the maps. I do not know whether she ever received the letter or not. I find that what would be impolite in America, is not so on mission ground; that is, societies at home can ignore all claims of the missionary in regard to the mutual exchange of letters. I have written two letters to to the society supporting me, in answer to one letter,—now I think I will wait a while."

This is only one of many statements of the same kind, in which a touch of sadness is perceptible, because of letters (written often under great pressure of the cares and duties of mission life) being so long unanswered, if, indeed, reply ever comes to them.

WE notice with pleasure that a "Frances Ridley Havergal Memorial Fund" is being raised in connection with the Church Missionary Society, and is to be expended in the training and employment of native Bible women, and in the translation and circulation in India, and elsewhere, of suitable selected portions of Miss Havergal's works. She was passionately interested in missionary work in India. It is stated that only last April she said, "If I were strong, I must and would go even now to India." Both in her prose works and in her poetry she poured forth many earnest words of sympathy and of appeal on behalf of the work of spreading the gospel among the heathen. Those who loved her, and who caught inspiration from her presence, her spirit, and her example, may well cherish the idea that no memorial of her could be so much in accord with her own wish, as one which should help on a work so dear to her heart, and connect her name with efforts which

she would herself have gladly made, had it been in her power.—*Sunday Magazine.*

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One of the cheering signs of the times is the fact that native Christians, in many places, are assuming more and more of the work for their own people. The following, from the *Missionary Herald*, shows the result of the efforts of the American Board at one of their mission stations in Turkey:—

"Yesterday was organized in Marsovan, a Græco-Armenian Missionary Society for the evangelization of the surrounding country. Beginning its career with forty members, paying $1.50 a year each, we hope it will increase vastly in strength, and assume, finally, the work which the Board is now doing in these parts."

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We have received a copy of a little pamphlet on China, by Rev. J. T. Gracey, Dansville, N. Y., of the Methodist Episcopal Church. It is the first of the "Outline Missionary Series," and is "for use among all denominations of Christians." The divisions of the work are: 1. Extent of China; 2. Population; 3. History of China; 4. Character of the People; 5. Religions; 6. Christianity in China; 7. Map showing locations of Missions of all denominations; 8. Statistics of all China Missions, and 9. Bibliography of China. It is sold by the author at 25 cents a copy; 15 cents to clergymen.

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From the Ninth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, we learn that that flourishing organization numbers 2172 auxiliaries, and has raised since its beginning in 1869, $514,706.19. Five of its missionaries have M.D. attached to their names, and the medical work of this Society, as well as that purely missionary, has been eminently successful.

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The Fourth Annual Report of the Children's Medical Missionary Society, of London, comes to us from its secretary, Miss Butler, and opens with Mrs. Preston's beautiful words:—

"Are there ten thousand children
Over this land so broad,
Willing to work?—their shoulder
Wearing the badge of God?"

The objects of this Society are, "to extend among children a knowledge and love of medical missions; and to help forward medical mission work at home and abroad."

Miss Butler writes that she finds *Children's Work for Children* helpful in her work, and that the story "The Fez without a Tassel" has proved a special delight to one little group of children.

At the October meeting of the Society, Mrs. George Seeley and Miss E. J. Seeley were formally taken under its care.

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Since publishing the appeal for the Coriseo boat, the money for its purchase has been given by a lady as a memorial of a deceased child; therefore we have been compelled to transfer what has been contributed for this object to the fund for publishing a dictionary of the Benga language, which has been prepared by Mrs. De Heer. We are therefore glad to announce that this fund also is completed, and to thank contributors for their ready response to these appeals.

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Will subscribers please read the notice on the second page of the cover regarding sending postage stamps in payment for single subscriptions to the magazines?

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## *NEW LIFE MEMBERS.*

Crawford, Mrs. T. R.
Erskine, Mrs. E.
Gibboney, Anna C.
M'Nair, Mrs. C. Virginia

## *NEW AUXILIARIES.*

Genesee Presbyterial Society.
Attica, N. Y., Genesee Pres.
Fowlerville, N. Y., Rochester Pres.
Le Roy, N. Y., Genesee Pres.
Liberty, Pa., Lackawanna Pres.
Madison, O., Steubenville Pres.
Morrisville, Pa., Phila. North.
Scotch Hill, Pa., Clarion Pres.
Washington, D. C., Western Church, Washington City Pres.

YOUNG PEOPLE'S BRANCH.

Ararat, Pa., Lackawanna Pres.
Easton, Pa., Lehigh Pres.

BANDS.

Homesworth, O.
Sedalia, Mo., Juvenile Workers.
Wellsworth, O., McBeth.

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## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Sept. 1, 1879.*

[PRESBYTERIES IN SMALL CAPITALS.]

Blairsville. — Murrysville, Bright Eyes, for sch'p, San Francisco, . . . . $25 00
Butler. — Allegheny Aux., $33; Martinsburg, for work, Persia, $5: Sunbury Aux., $33 30, Band, $3 91 ($37 21), . . . . 75 21
Cleveland. — Brecksville Aux., $2; Cleveland, North Ch., $2 10; Collamer, $8 19; Hudson, $5; Parma, $5 28; Rome, $1 85; Willoughby, $2 80; for Miss'y Woodstock, . . . . $27 32
Dayton. — Oxford, Female College, Soc. of Inquiry, . 35 00
Elizabeth. — Plainfield Aux., for Benga Dictionary, . 8 23
Erie. — Franklin Aux., for sch., Shanghai, . . . 55 00
Geneva. — Phelps Aux., . 3 00
Huntingdon. — Spruce Creek Ch., Misses C. W. and M. Stewart, for Benga Dictionary, . . . . 120 00

KITTANNING.—Appleby Manor Aux., for sch., Saharanpur, $20; Saltsburg Aux., for sch., Bogota, $30; Slate Lick, Fruit Buds, $3 75, . $63 75

LACKAWANNA.—Canton Aux., $6; Stevensville Aux., $4; Troy Aux., for sch'p, Kolapoor, $14 30, . . . 24 30

MORRIS AND ORANGE.—Orange, Central Ch. Aux., for Miss'y, Laos, $135, Infant Class, for sch'p, Corisco, $40 ($175); 2d Ch. Aux., for Miss'y, Tungchow, $125, 300 00

NEWTON.—Danville Aux., for Benga Dictionary, . . 6 10

PHILADELPHIA.—A member of Old Pine St. Ch., "for advance work," . . . 50 00

PHILADELPHIA CENTRAL.—Arch St. Ch. Aux., for Miss'y, India, $75, Mizpah Bd., for sch'p, Dehra, $24 57 ($99 57): Bethlehem Aux., for sch'p, Sidon, $20; Green Hill S. S., for Miss'y, Gaboon, $87 50; Johnstone Aux., for Miss'y, Odanah, $24; Princeton Aux., for Miss'y, Persia, $150, . . 351 07

PITTSBURGH & ALLEGHENY COM.—Allegheny, 1st Ch. Aux., for Benga Dictionary, $6; Beaver S. S., for burnt brick, Oroomiah Seminary (through Dr. Coan), $8 50; Mansfield Aux., for Miss'y, China, $25; Monongahela City Aux., for nat. teach., India, $50; Shadyside Aux., for Benga Dictionary, $5; Sewickley, Morning Glory Bd., for sch'p, India, $40; Wilkinsburg Aux., for sch., Mexico, $40, S. M. Henderson Bd., for sch'p, Ningpo, $33, for Benga Dictionary, $20 ($93); P. & A. Com., for Benga Dictionary, $2 50, . . . 230 00

ROCHESTER.—Genesee, Central Aux., for sch'p, Beirut, $50; Grains of Wheat, for sch'p, Oroomiah, $15, . $65 00

ST. CLAIRSVILLE.—Nottingham Aux., of which $25 from Mrs. T. B. Crawford, for L. M., . . . . 54 00

SHENANGO.—Beaver Falls Aux., for sch., Saharanpur, $28 50: Hermon Aux., $21, New Castle, 1st Ch. Aux., $22, Westfield Aux., $16 75 ($59 65), for Miss'y, Canton, . . . . . 88 25

WEST CHESTER.—South Salem Aux., for sch., Syria, . . 100 00

WESTMINSTER.—Hopewell Aux., . . . . . 26 00

WEST VIRGINIA.—Kingwood Aux., . . . . . 30 00

WOOSTER.—Chippewa Ch., Bd. of Hope, $16; Hopewell Aux., $23 35; Lexington Aux., $10; Perryville, Mrs. M. Ewalt, for debt of Bd., $10, . . . . . 59 35

MISCELLANEOUS.—Baltimore, Mrs. C. E. Waters, for B. R., Canton, $50; Brockport, N. Y., Mrs. E. F. Minot, for work, Futtehgurh, $5; Doylestown, Pa., Mrs. N. F. Chapman, for Benga Dictionary, $15: Geneva, N. Y., a friend, for same, 50 cts.; Lewistown, Pa., for organ for Miss'y, India, $1; Skaneateles, N. Y., a friend, $10; Phila., D. W., $10; Through Mrs. De Heer, for Benga Dictionary, a friend, $5, Cleveland, O., Misses Raymond, $2, Harrisburg, Pa., R. T. B., $2, Shippensburg, Pa., a friend, $1, a friend, 50 cts. ($10 50); sale of leaflets, &c., $11 86, 113 86

Total for September, 1879, 1,910 34
Previously acknowledged, 14,846 71

Total from May 1, 1879, $16,757 05

A box of fancy and other articles has been sent by friends in Cleveland, O. (including the "Willing Hearts," "Sarah Adams," and "Mary Seeley" Bands), for the benefit of the church in San Paulo, Brazil; total value, $70.

Also a box for Miss Dickson, Yankton, from Mission Band, Waverly, N. Y., valued at $30.

MRS. JULIA M. FISHBURN, *Treasurer*,
October 1, 1879 1334 Chestnut St., Philadelphia, Pa.

# Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

## Abroad.

### *SYRIA.*

Mrs. E. P. Calhoun.

Deir il Komar, July 29, 1879.

I very much enjoyed the account you sent of that meeting in Toledo; also, the notices of missionary meetings in Saratoga. Though they may not result in all the good we desire, they cannot fail to do a great deal. It is good to know that the blessed Lord has good reasons for not hastening the work of the world's redemption, for it is His own work and He alone wields the power. One wonders at the riches of His long-suffering displayed towards His own people. I long to tell you of deep interest here, and precious souls turned to the Lord, but I can give no such cheer. The means are used, the seed sown, and the enemy comes with the tares, and we still hope and pray, and *wait*. The young people are interested in reading a few books, recently translated, that Mr. Bird brought to lend; "The African Servant," "Young Cottager," and "Blanche Gamond."

The teachers and scholars from schools and college are now at home in vacation, and make a pleasant addition to our circle—eight of them. I think none of them became Christians while in the school here, but without this school they would not have been likely to go to the other. One dates his conversion while at Abuk school. Three others were in Beirut when they came out on the Lord's side. I think none of them know the particular time when they received "a new heart"; it is very seldom we meet one here who does, and it is the case in the Armenian Mission. Neither do we often see here a case of very deep conviction of sin.

To the Milwaukee society I must say, Work on in faith and hope; souls are precious, and our command is: "Work while the day lasts." They would be interested to look on the bright faces in the

schools, and hear the recitations. The other day I found the arithmetic class "extracting cube root."

I am "sitting alone on the house-top" as I write this evening. It seemed too close and warm to sit near a lamp in the house, and there is no wind. We have had very warm days of late, though also a breeze. The heat has not yet been very trying.

### Mrs. E. C. Danforth, Deir il Komar.

Having recently enjoyed a short missionary trip with our good missionary brother, Mr. Bird, I would like to tell you something of it. Dibbeyah, the village visited, is about three hours' ride from here, and over such a road as would cause the bravest of you to falter. I flatter myself that after many years of travel, over mountain roads of all descriptions, and upon animals varying in gait, temper, and ability, I am a more fearless rider than many, but, certainly, it has never been my trial of nerve and faith to go over a worse road than that to Dibbeyah. We have frequently been urged to visit this village by the chief Protestant, a warm friend of ours, and so, mounted on his horse, which he sent up for the purpose, guided and sometimes held on by a trusty man, we reached in safety our destination, where a very hearty welcome awaited us from our good host. Rachid el Bistany, and his sweet Christian wife, Susaan, or, as they are generally called, *Abu* (father) and *Dosi* (mother); Saaid, who, being the oldest son, gives this title to his parents. I was the first of the gentle sex of America who had visited the place, and numerous were the children and women who gazed at me, astonished, I suppose, to come to the conclusion that I was so like themselves as to possess a nose!

Abu Saaid's house is the neatest and best in the village, and he among the most prosperous. For years after he professed himself a Protestant the whole village turned against him, persecuting, abusing, and insulting him shamefully, injuring his property, and even threatening his life and that of his family. His wife told me, "When first my husband began to turn from the old ways, and to talk to me about the faith of the Protestants, and of our need of new hearts, my heart was troubled, and I could not bear that he should leave our old church, as I knew he would be bitterly persecuted; and I used often to sit by myself and say, 'What shall I do? Shall I turn against him? Shall I trouble and annoy him; or, shall I turn too, and bear with him his troubles?' and God held my heart, and helped me to turn with him, and, gradually, He put His Spirit within me, and gave me what my husband told me was a new heart. But my husband's own example helped me to believe in your religion, for I saw how he was changed. He has always been so kind and loving to me that he is noted for it in

the village; but after he turned, and began to put the Bible before him, from the early dawn, and to read all day, after that did I ever hear an angry word, or see an angry look—did he ever use a bad word, or curse his neighbors when they persecuted him? *No*, never once. The time he was most angry was once when I had been to fill my jar of water. The fountain is at quite a distance and water scarce, so it is hard work to get water, and none would serve me, a Protestant, so I went myself; and just as the jar was full, a woman came along, rolled the jar over with her foot, and said, 'May God destroy all Protestants'; we were both angry at this, but he told me I must forgive them." This good couple have finally gotten a *Moslem* girl to do their work, and she is the essence of good nature—attends our worship and is faithful—thus freeing them from further trouble in trying to get help from their Christian(?) neighbors. Much more did Sue Saaid tell me of her Christian experience, and many times she spoke of her great anxiety that her oldest son may be renewed in heart. He is a graduate of our college and a good scholar, but he does not know of God's love. His younger brother, a fine lad, has just graduated also, and he is a church-member, and a great comfort to his parents. It was a truly pleasant sight to see this elderly couple so closely attached to one another; each so careful of the other's comfort, and making no secret of it, for here, usually, the man feels so superior to his wife that no attention is paid her.

Sunday morning dawned bright and hot. When I first came out of my little "chamber on the wall," a goodly company rose to greet me with warmth, as I was the first of the missionary ladies to go there. There were Zearah and her husband. Zearah, years ago, went to the Sidon school through Rachid's influence, as she is his wife's sister.

## *PERSIA.*

### Miss Dean.

Seir, May 29, 1879.

Again our school is closed, and we are nicely settled in Seir, for three months at least. I could not help wishing that we might stay at the city all summer, instead of being to the trouble of moving ourselves and all the necessaries of housekeeping up here. But now that we are here and so comfortable, I am glad that we came. I am so glad that it is not necessary for me to take even a short journey this summer. To-day is the day I set for the closing day of our school, but we found that our flour was nearly finished, and because there has been no rain this spring, the price of flour is very high, so we concluded to close two weeks earlier. I

was greatly disappointed to have the girls lose these two weeks, for they do not come together again until the middle of October, which makes the vacation so long that they forget much; it takes several weeks at the beginning of the term to get their minds on their studies again. The school closed with forty Nestorian and eight Mussulman girls.

I presume you already know that we had no especial revival in the school this winter. This we regret very much, and still we are sure that the girls have grown, some of them very much, both spiritually and morally. We have been much pleased already to hear that some of the girls are trying to do something for those more needy in their villages. One of the pastors came to see us after the first Sabbath of vacation. He said, "I was very much pleased that Shahanie, last Sabbath, gathered several girls of her own age, and had a meeting with them." Yesterday, another pastor told us (there are three girls in his village, just gone home), "I had been hoping that the school girls in our village could do something this summer, but, before I had asked them, they came and asked me if there was not some work that they could do this summer." It is such a delightful thought to me, that we can through these girls scatter the good seed in so many villages, and then all the good that we can do them is to be a part of themselves, to be given out to others all through their lives, for every one will be in a position to influence many. The teacher's work is such a glorious one, and while I realize the responsibility, yet I am so happy in this work that it does not seem burdensome. Even the little Mussulman girls, who have learned so little as yet, repeat at home what they have learned.

On examination day, we had these eight girls examined, and every one was much pleased with them. The Christian governor (not a Christian himself) was present, and he seemed almost shocked when these girls came forward. Not much work would be done for Mussulmans if we waited for those who have not faith in God to say that it is safe to give them the gospel.

Rahael, one of the teachers, is visiting houses in the city, and sometimes goes into the villages. She meets with the warmest welcome everywhere. We are hoping that we may soon see here such a revival as there has been among the Teloogoos.

We have read a letter to one of our Nestorians, from a lady, saying that two English ladies are coming at their own expense to work for Nestorian women. There is work for all. We only ask that the spirit of Christ come with them, and we shall welcome them most heartily. It is plain that we must do more for our girls' school. I hope the people can help more soon. If our girls are to be teachers they must be better qualified, but unless we can have

means to keep them longer it will not be. I dread, also, to refuse this fall as many as we shall have to.

I would like to ask you if articles, needle-books, pincushions, &c., made of Persian material, could be sent to America, and sold for them to advantage. I wish I could, in some way, help the girls to earn something.

Miss T. is better in health, but not well. I do hope she will be quite well by fall. My health is good. I go to the city every Saturday morning and remain till Monday evening, two days, and look after work about the school premises; on Sabbath attend to my Sabbath-school, and go to some village.

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## *SIAM.*

### Miss Caldwell.

Bangkok, June 12, 1879.

The school is doing nicely; steadily increasing in numbers and interest. The Lord is blessing His own work, and we are looking for the showers of Divine grace as an answer to the pleadings of last month. Let us all take up the cry, "*Lord, give us souls.*"

### Miss Mary M. Campbell,

Chieng Mai, Laos, April 19, 1879.

Our long journey is ended, and we at last are settled in our new home in Mr. McGilvary's family, with whom we expect to board for a year or more, and our chosen life work has really begun; but oh, how very, very small that beginning seems when we look at the whole work that awaits us! It seems to me that I now understand better why we needed to be charged to "wait patiently on the Lord."

We arrived on Tuesday, April 8th, after the shortest journey, two months and two days, that has yet been made, and equally pleasant, if not the pleasantest. Before starting we had heard such discouraging reports of it, that we had almost begun to think it would be very tiresome, and so started with the determination to *make* it as pleasant as possible. We soon found that it needed no exertion on our part, for everything had been prepared by our Father, so that we needed nothing to make us happy. Both our position and the scenery were novel.

The boats were about fifty feet in length, and seven wide. Twenty feet of this is where the men pole, eat, and sleep alternately, this being an open platform; another twenty feet is covered with basketwork, and is used to stow away our stores, and last, our own cabin, about ten feet by seven, and high enough to stand in. This we made

very comfortable with curtains, table and chairs for a dining and sitting room, at night transforming it into a chamber by lowering the curtains and spreading our mattresses. But what gave our boat an additionally strange look was a great oar, about twenty feet long, about half of which was in our cabin, the rest in the water behind the boat. At the handle of this stood the steersman all day. We found him very convenient often in telling some word or phrase we wished to know, but more often we could not convey our idea in any way, so were obliged to wait until our boats would stop to rest for meals, to get the wished-for information from Mr. Wilson. We always stopped for the night between five and six, and we would often take this time for a ramble. During the first part of our journey, our walks were on the plains, or on the foot-path through the jungle. Here our path often led us through an arch of bamboo and flowering vines. As we neared and passed over the rapids we climbed the mountain side. The scenery among the rapids was very beautiful, in many places equalling that of the Rocky Mountains.

Monday evening, April 7th, we had a delightful surprise in meeting Mr. McGilvary and the three children, who had come a half-day's journey to meet us. We reached Chieng Maï about noon next day; had a happy meeting not only with the missionaries, but also with the Christians and many others.

We called upon the king and queen one day, and found them very pleasant, and glad we had come to start a school. After playing on an organ, which stands idle for want of some one to play on it, they seemed very much pleased, and the queen said that after her little daughter was older she wished her to take lessons. The king said there were very few places to go to here, and invited us to call often. Every one thinks it very strange that we should leave our country and come here, where there are so few English. Oh, pray that we may not once enetr this field, which God has opened so beautifully, without taking along with us the blessed Saviour. If only these rulers were Christians, what a speedy change there would be in the Laos country!

Each evening we take the children for a walk, and with them as interpreters, we often make calls along our way. We are always received gladly, and we are invited to call often. In this way we find that we can now do a great work by gaining the confidence and love of the people. They are much more accessible than those of other heathen countries, for as we go to the houses, the husband and wife together receive and entertain us. The women are in no way secluded, and are more often the rulers of their husbands than otherwise. When a man is married he must, instead of taking his wife to his home, make his home at hers. If the father is a

slave, all his children are free, but not so if the mother is a slave. There are many such strange customs among them.

Our home here is growing happier each day, and each day I can thank the Lord that it was to Siam He sent me, and to its northern city Chieng Mai. Do not cease to pray for us and our people. Pray that we new missionaries may soon acquire the language and then be enabled to use it, and every talent God has given us, only for His glory, and to hasten the spreading of His Word throughout the whole land.

# Home.

THE following card, in large and handsome type, has been lately hung in Room 48, and it is hoped that all our Auxiliaries will join us in united prayer for the objects mentioned. New subjects will be added and changes made, from time to time, as occasion offers.

## PRAYER AND THANKSGIVING.

In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God (Phil. iv. 6).

Ask me of things to come, . . . and concerning the work of my hands, command ye me (Isa. xlv. 11).

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance (Eph. vi. 18).

And all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi. 22).

Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest (Luke x. 2).

### SPECIAL SUBJECTS FOR PRAYER.

*The descent of the Holy Spirit* in great power upon all flesh (Joel ii. 28, 29).

Increased *Faith*, *Love*, *Consecration*, *Self-denial*, and *Liberality*, on the part of all Christians (2 Peter i. 8).

The *Assembly's Board of Foreign Missions*, that they may be men of faith and prayer, and have Divine guidance in all their counsels for the extension of the work (Col. iv. 12).

The *Woman's Board of the Northwest*, that they may have wisdom to devise and skill to execute plans for increased interest in missionary work, and that they may be so guided in the selection of candidates as to discern those whom the Lord hath chosen (2 Cor. ix. 8).

*Our Auxiliary Societies*, that their contributions may be *increased at least twenty per cent. above those of the year past*, and that many of their members may offer *themselves* for missionary service (Mal. iii. 10).

*Our Missionaries in the field*, that they may have *physical, mental, and spiritual health, facility in acquiring and using foreign languages, growing zeal and success in their work, sustaining grace in all trials*, and that they may have the "hundred-fold blessing" promised by our Lord (1 Thess. i. 23; 2 Thess. i. 3, 4, 11, 12).

The *children of missionaries*, that to them the promises to the "seed of the righteous" may be abundantly fulfilled (Ps. cii. 28).

*Our Missionaries en route to their stations*, that they may have a "safe and prosperous journey by the will of God," and be able soon to enter upon their chosen work (Rom. i. 10).

*Our Missionaries now in this country*, that God may restore the invalids to health, and fit all for renewed service in foreign fields (3 John ii.).

*Our Missionary candidates*, that they may be confirmed in faith, love, and patience, and may be "thoroughly furnished unto all good works" (2 Cor. viii. 11).

### SUBJECTS FOR THANKSGIVING.

The *prosperous journey*, *safe return*, and *renewed health* of our honored President.

The *twenty per cent. increase* in the funds of the Chicago Presbyterial Society during the first four months.

The *favorable journey* and cordial reception of our Missionaries who have gone out during the past year.

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## *GLEANINGS.*

IOWA.—"The chronic weak point in our home mission churches of the West, 'So much to do at home,' covers an enormous amount of unwillingness to be aroused to see with their eyes or hear with their ears. *Home work* really means, with the mass, my own family concerns and interests—nothing more. I think only by much prayer, for 'this kind goeth not out but by fasting and prayer,' abundant missionary literature and personal appeals by missionaries and others who can confirm (by the mouth of many witnesses the truth is established) what is said at home, added to faithful home work, can we hope to break up the fallow ground that this precious work may take root, and bear at home and abroad ten thousand-fold. It is wonderful to see the change that comes over a woman's heart after she becomes interested in the salvation of the world at large. One of our ladies here, an earnest

Christian, was indueed, after I had talked often and earnestly with her, to beeome a member of our little society. She would eome, but eould do little or nothing. She had never spoken or prayed before any one, and was too poor to give, but she eame, beeame interested, thought she eould give five eents as a monthly offering (we make the amount voluntary, 'aeeording as God has blessed'), besides membership fee. After a few meetings, and reading the dear *Interior*, she said she might make her offering fifteen eents, but before the question was fully deeided she told me it should be twenty-five, and she wished it might be more. Last week, at our meeting, she spoke and prayed and gave twenty-five eents towards sending for reading matter to distribute, of her own aeeord, and she is a plain woman in moderate eireumstanees. Oh, the latent, undeveloped power in woman's heart! May the Holy Spirit breathe upon these dry bones that they may *live!*—D."

Nebraska.—"I have been thinking on the 'reflex influenee of missions' in my own ease. My Christian life and love grow and strengthen, and are less fluetuating sinee I entered more heartily into serviee. Isn't it sweet to feel that we are eo-workers?—B."

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## *"THE WORD OF THE LORD IS SURE."*

M. E. Goodman.

As we pass in our studies from month to month, eaeh year, over the mission fields of our ehureh, it is with a feeling akin to awe that we traee the signs of the times whieh betoken the fulfillment of many of the propheeies, whieh saints of other ages have longed to see, but died without the sight.

It was not in vain that Isaiah and Ezekiel, Mieah and Joel, Zeehariah and Malaehi looked down the vista of ages, and saw with prophetie eye the "Man of sorrows" taking upon Himself the form of a eonqueror, and establishing His kingdom in the "last days" throughout the world. "As truly as I live, all the earth shall be filled with the glory of the Lord," said Jehovah by the mouth of His prophet. *It will come to pass* just as surely as the predietions eoneerning Tyre were fulfilled. He whose faith in the good time eoming has not been strengthened by the study of the propheeies, has surely failed to give that time and attention to them whieh their importanee demands. No good, firm Old Testament studies! Where should we go to light the fires of faith and zeal for work in God's serviee, if not to the aneient altars of God's people of old, where we may listen to the seer when he pronounees the "thus saith the Lord"?

Our reeent study of the "Dark Continent" and its work has led

particularly to these reflections. It *is dark* from its colored races of inhabitants; *dark* from the unknown mystery of its interior country and people for ages past; *dark* in its past history of slavery and bloodshed; but we believe it is *not dark* in its future.

There is a great work going on in Africa. Livingstone and Stanley, Belgian scientific explorers, and British armies are all working together in civilizing and Christianizing Africa. Already the great unexplored interior is found to be a land of mountains and valleys, lakes and rivers, rich and luxurious in vegetation, and teeming with an immense population. Already the line of telegraph has been marked out four thousand miles from the Nile to the Cape of Good Hope. Already colonies have been planted at many stations, and mission work, which has so long hung about the coast, has penetrated the interior to the line of the Great Lakes, and mission steamers are plying the inland waters. Already thousands of dollars have been given to seize upon new openings and opportunities for doing good in Africa.

A great work is going on, but American Presbyterians are doing but a very small share of it. But God's work will go forward, either with us or without us. The darkness of midnight has long enshrouded the nations, but now the morning cometh.

Well would it be for us if we would believe these things, and beg the privilege of being co-workers with God in bringing them to pass. It is white unto the harvest in the Dark Land, "pray ye the Lord of the harvest that He will send forth laborers" into His field, from *among us.*

Not only in Africa, but in many dark places of the earth the rays of the Sun of Righteousness gild the mountain-tops, and we believe that soon the whole landscape shall bask in the sunlight of God's love, manifested to a dark and benighted world in Christ Jesus, who is to reign King of nations as he now reigns King of saints.

"Then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord."

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"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey" (Matt. xxv. 14, 15).

How it must grieve our Saviour to note the great waste of talents among the women of His church, that could be used in His service! We may comprise intellectual ability, time, and money in this word talent. True there are many earnest workers striving

the best they may to do their Lord's will. There are, also, many overburdened mothers and housekeepers in our land. But oh, the multitudes that are not overburdened, except with self-imposed tasks, that might be better left undone, rather than neglect our Lord's work.

Dear sisters, let us see to it that we spend our Lord's money and time, and use the "talents" He has committed to our care (whether it be two or five) in such a manner as shall be for the advancement of His kingdom and glory.

We have no right to live selfish lives, for we are not our own, "we are bought with a price," a most precious price, even the sacrifice of our loving Saviour. And shall we dare withhold that which is His own? What a joyful hour it will be to us when we have finished the work He has given us to do, and shall receive the commendation of the "good and faithful servant," "she hath done what she could." L. H.

Mt. Clemans, Mich.

## *NEW AUXILIARIES.*

Bloomington, Neb., "Prairie Blossoms."
Carroll City, Iowa.
Cheyenne, Wyoming Ter.
Madelia, Minn.
Pleasant Plains, Ill.
Sandwich, Ill.
Scotch Grove, Iowa, "Send Me Band."
Woodson, Ill., Unity Church.

## *NEW LIFE MEMBERS.*

Rev. W. P. Brown,
Mrs. C. E. Dunbar,
Mrs. Margaret Giboney,
Mrs. G. W. Gilchrist,
Mrs. A. M. Henderson,
Mrs. J. Leonard,
Mrs. Ira W. Nash,
Mrs. J. S. Oliver,
Mrs. Simon Reid,
Mrs. S. H. Watson.

## *Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to September 20, 1879.*

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Butler, $2; Hillsboro, $50; Lebanon, $3; Trenton, $12 50, all for Mrs. Johnston; Carrollton B. R., Futtehgurh, $25, . $92 50

BLOOMINGTON.—Bement, $22 47, Sunbeams, $26, . 48 47

CEDAR RAPIDS.—Cedar Rapids 1st Ch., sal. Miss Jewett, $35; Winton, same, $56 65, Young People's Soc., Miss Cochran, $24 85 ($81 50); Cedar Rapids, 2d, sup. gatekeeper, Tabriz, $9, for Miss Cochran, $2 50 ($11 50); Clinton, Gen. Fd., $20 50, Miss. Bd., $1 31 ($21 81); Lyons, $5, . . $154 81

CHICAGO.—Arlington Heights, $7 25; Austin S. S., for ch.

bdg., Gwalior, $3 34; Chicago, 4th Ch., $41 95, Reunion Ch., sch'p, Rio Claro, $6 25 ($48 20); Lake Forest W. M. S., $156 75, Mrs. J. V. Farwell, $100, Young People's Soc., $18 55 ($275 30) less $1, error last month, . $333 09

COLORADO.—Colorado Springs W. M. S., $83 68; Mrs. J. P., $30, . . . . 113 68

CRAWFORDSVILLE.—La Fayette, 2d Ch., . . . 25 00

DETROIT.—Ypsilanti W. M. S., $50, G. L. M. C., $50, both sal. Miss Dean, . . 100 00

DUBUQUE.—Dubuque, 2d Ch., Miss Cochran, $24 35, Gen. Fund, $22 75 ($47 10); Lansing, Miss Cochran, $4 75, 51 85

EMPORIA.—El Dorado, Laos sch. building, . . . 15 00

FORT DODGE.—Jefferson, $10; Boone, sup. Miss Cochran, $5; Fort Dodge, same, $5, sup. sch'p Oroomiah, $7 50 ($12 50); Sioux City, same, $15; Cherokee, sch. in Alaska, $10, . . . 52 50

FORT WAYNE.—Fort Wayne, $25; Warsaw, $7 75, Miss. Bd., $2 15 ($9 90), all for Mrs. Warren's ch.; Goshen, sch. in Brazil, $41 28, to redeem pledge, $7 95, sup. sch'p Gaboon, $20 77 ($80), 104 90

FREEPORT.—Ridgefield, sch'p Rio Claro, . . . 30 00

HURON.—Fremont, $24, Do Something Bd., $40 ($64), both for sch'p Soochow; Fostoria, $10; Olena, $6, . 80 00

IOWA.—Keokuk, salary Miss Jewett, $10; Highland Aux., salary Miss Cochran, $12 50, Gen. Fund, $12 50 ($25); Middletown, $7 50, 42 50

IOWA CITY.—Princeton, . 5 90

KALAMAZOO.—Paw Paw, sup. pupil in sch. of Mary Fitch, Peking, $20; Kalamazoo, for Mexico, $80; Richland, $7 75, Mrs. Dr. Rankin, for Kolapoor, $5 ($12 75); Three Rivers, same, $10; Sturgis, $3, . 125 75

LANSING.—Marshall, . . $3 46

LIMA.—Findley, $10 75, Lilies of the Field, Ft. Wrangle, $10 ($20 75); Saint Mary's, sch'p Rio Claro, $19 19, . . . . 39 94

LOGANSPORT.—Mishawaka, sch. in Syria, $10; Michigan City, salary Mrs. Warren, $36 12, Girls' Home, Alaska, 25 cts. ($36 37); Goodland, $16 52; Logansport, Broadway Ch., for training sch., Canton, $8; Valparaiso, salary Mrs. Warren, $25, B. R., Gwalior, $7 50, Miss Wheeler, $14 ($46 50), . . . . 117 39

MATTOON.—Pana, salary Mrs. Johnston, $13 70; Vandalia, sch'p Rio Claro, $15, . 28 70

MILWAUKEE.—Waukesha, asst. matron, Chefoo, . . 43 00

NEW ALBANY.—New Albany, salary Miss Thackwell, $178 05, a friend, for Miss Campbell, $25, Miss. Bd., 3d Ch., $15 ($218 05); Jeffsonville, $25; Charlestown, $12; Vernon, $9, all for same, W. M. S., $25 ($34); Bedford, $8, . . . 297 05

OTTAWA.—Union Grove, for Petchaburi, . . . 19 00

ROCK RIVER.—Aledo, II. M., $10; Dixon, $9 20; North Henderson, $10, . . 29 20

SPRINGFIELD.—North Sangamon, $14 41; Springfield, $30 73; Lincoln, $25, all salary Mrs. Corbett; Jacksonville, sch., Gwalior, $25, 96 14

WINONA.—Chatfield, . . 10 35

MISCELLANEOUS. — Societies for report, $14; Wooster, O., from a mother, $15; Chandlerville, Ill., Mrs. F. B. Foster, $10; Rev. H. M. Perkins and wife, $10, both for Burnt Brick, L.; Grove, Iowa, S. S., $2 25, . . 51 25

To Sept. 20, total, . . $2114 98
Previously acknowledged, . 5427 59

From April 20 to Sept. 20, . $7542 57

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *Sept.* 20, 1879.